

# Pathology of Videos Effects on People's Behavioral and Attitude Patterns

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**ABSTRACT---** *The culture is the foundation of any society, as while linking different elements of society, through the creation of social forms of behavior, is coordinating the activities of the individuals of society. But as Durkheim also stated, in every society, beside the common ways of behavior, unusual shapes of behavior can be seen. About the creating the origin of these unusual attitudinal and behavioral forms there are different opinions. Traditionally some, such as the Chicago school of ecology, looked for its origin in the social deviant subcultures. But it seems that this function in modern times has been attributed to the films. Many studies conducted in this regard show that films not only are one of the most important sources of social and cultural patterns production and changing but also are of the most significant one. In this article we tried to study the role of films in extending social detrimental patterns by using historical-documentary method and a functionalist approach. The results of this study emphasizes on films role in learning and extending detrimental behavioral patterns.*

**Keywords----** culture, subculture, socialization, pathology, film

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## 1. INTRODUCTION

For culture many definitions are mentioned, so that some counted it nearly four hundred definitions (Rouholamini,2003: 41). This multiplicity of definitions can certainly show the importance of culture, because culture is in fact the distinctive line between humans from animals. Some of these definitions are:

1.Tylorin his book " primitive societies", says: "Culture is a complex set of knowledge, beliefs, arts, craft, techniques, ethics, laws, customs, and finally all the habits and rules that man as a member of a community learns them from his society." (Ibid).

2.Edward Sapir Also believes that: "the culture of a group is to invent all social models of behavior that comes in practice by all or the majority of the members of the group (ibid.).

3.Parsonsassumes culture as a major force to that binds the various elements of the social world or by his own interpretation social system together. He believed that culture, while having the separate and independent existence as storing knowledge, symbols and thinking, at the same time appears as part of the social system (norms and values) and also part of the personality system (Queen minds of activists ) (Ritzer, 2002: 138).

4.Mühlmannalso as a cultural anthropologist says: "Culture composes all forms of life including the foundations of a nation's thinking and this also includes all the technical background of that people existence (including clothing, the building, tools, and..) ". So culture covers everything and every aspect of human life that was created by human "(Rafipour, 2008: 297).

It can be concluded from the above definitions that culture includes all human-made material and thought elements that is as legacy accumulated by successive generations of human experiences and efforts to find ways of more compatibility with his natural environment's being in the life of a social group, so, in this article, only that part of the culture which contains patterns of thinking, attitude and behavior is considered by us.

Culture as Parsons says by becoming a part of the personality system is manifested in thinking, attitude, behavior and actions of people of society. This process that continues throughout a person's life is called socialization. If the

socialization process takes place based on the dominant cultural patterns of society fully and idealistically and internalize people, attitudes (values) and behavior (norms) accepted by social system it becomes as a complete type of community members. But often there are other factors that by interfering in the process of socialization in different periods of life, prevents this point that some members grow as the typical member of society. Here the concept of subculture arises. This means that in a society with a dominant culture that is accepted by the majority of society, there is usually a smaller social unit in which each one has its own cultures as well. Social subcultures are of two categories: First subcultures *having legitimacy* from the larger social system in which behavioral, thinking, values, etc. elements are in line with the dominant culture, but has more details (in accordance with the life conditions of members of the smaller social group) like local cultures, rural, business, ... subcultures. The second are subculture which *lack legitimacy* in which their behavioral, thinking, value, norms, etc. elements aren't in line with the dominant culture (e.g., criminal groups or political opposition groups, etc.

The point that arises here is that one be exposed with these value and norm abnormal patterns in the process of socialization and by internalizing them becomes an abnormal member in the community. Of course, as Durkheim also stated, percentage of abnormalities in any society is normal and even causes this function in which distinguishes the abnormal normal boundary (Momtaz, 2003: 46). The problem forms when distribution percent of such deviant values and norms increases among the population so that it stands as a strong competitor against the dominant cultural patterns. As already stated in the past, the origin of such values and norms was more in social deviant groups, but in the modern world, with the advent and development of media such as film, it seems that the situation has changed dramatically. This means that not only the main center of production and distributing these patterns is transferred from deviant groups to films but also these groups are influenced by the management of the new center and of course more powerful, that is film and entertainment industry. An industry that by recognition of its high potential in shaping the knowledge and behavior of the individual and collective level, from the very beginning was soon dominated by Jews (Gabler, 2015) and find its place in our time well among people, and in open societies in which this point shows the importance of this paper, that is, paying attention to the pathological studies about the effects of the movie.

## 2. THEORETICAL ANALYSIS OF THE SOCIALIZATION PROCESS THROUGH VIDEOS

In this part at first the mechanisms of socialization process in general using learning theory and cognitive theory is checked, then more specifically the use of these two theories regarding the effectiveness of movies' messages is considered.

### 2-1-Learning Theory:

Parsons considered learning as the center of character relationships and its socio-cultural environment (Rocher, 1998: 173). In fact, learning the socialization mechanism that occurs often through training, particularly indirect training during course. Learning process includes three types of mechanisms (association, reinforcement, and imitation or observational learning) that here people merely learn most of social attitudes and social behaviors, by observing the attitudes and behaviors of others, or in other words, they take an example of them according to imitation mechanism that we mean that (Karimi, 2010: 38). Imitation can take place without any external reinforcement and simply by observing the behavior pattern or a pattern of reinforcement or punishment behavior (ibid). The important thing here is that learning approaches tend to find the cause of behavior in the external environment and not on the individual's subjective interpretation of what happened. It also aims to explain the behavior not mental states (ibid.). Another remarkable thing about this theory goes back to research findings of Chicago Ecology school in which is presented under the learning theory entitled "communication frequency". Researchers in this school in their study regarding the delinquent behaviors in Chicago found that learning is affected by the quality or communication or frequency of communication that can vary in terms of times of occurrence, duration, severity and priority (Momtaz, 2003: 91).

### 2-2-Cognitive Theory:

The basic idea in cognitive approach is that the behavior of a person depends on his understanding of social situations (Karimi, 2010: 39). In fact, researchers of social cognition review the flow of information from the environment to human. In this regard, they consider three areas:

1. *Social perception*: Research in the field checks ways that people perceive and encode social stimuli.
2. *Social Memory*: Research about social memory surveys the quality of data accumulation about people and social events. Representation that people have in their minds about other people and social events is called a schema.

Schemarepresents integrated knowledge that we have about our social environment including the people and events that are frequently encountered. Research on social memory also focuses on this fact that people when needed how retrieve the stored information.

3. *Social judgment*: research in this area investigates the plan of information combining and integrating by people to achieve results or inferences about the social environment (ibid: 41).

According to what has been presented, we find that people in their socialization process, on the one hand, face with the dominant cultural values and norms of society and on the other with the values and norms of subcultures sometimes opposition groups. In this confrontation, affected by two factors, they try to choose one of the options ahead (from society's dominant culture or from an opposite subculture): first physically they want to know what kind of comrades they are communicating and what is the quality of this relationship regarding the time, the depth of the relationship, the intensity of relationship and how it is, and secondly, due to the perception that they find about concepts and phenomena according to their social memory, find, and finally judge about them.

### **3. VIDEOS AS A SOURCE OF CULTURE PRODUCTION AND DISSEMINATION**

As Ravadrad (2008) in his article entitled "sociology of art and its place in contemporary sociology", states that: The easiest, best and most effective means of inducing ideas, ideologies and socio-political messages, and the most influential factor in the changing or creating values, personal and social trends and even shaping the most secret layers of personal character such as love or hate is art. Among the various forms of art, film or the seventh art, since art enjoys a combination of achievements in the arts including literature, music, theater, photography, etc., is among the most influential sources of culture's emissions, changing and even production. The extent of this influence is that some to describe the impact of videos on the audience they likened it to a form of hypnosis and anesthesia. The importance of this point becomes when we face the famous expression of "Movies are dream making factory", because dreams are making true ideal image of a person or society showing him their destination and way. So despite the dominant idea, the film as a medium, not only mirrors the social world, but also is more making the world (Belton:1995). In fact, the film merely wasn't a chance to reimage the culture but more importantly this media makes cultures (Diekman, 2007). Because the film is an art form we have to look how to know this semantic categories in film can become part of the culture and then transferring to society's member and then have a short discussion about it.

Philosopher named Gadamer said, "We can never find the words to express something definitely" But art due to return to a sense of human has high performance in the transmission of facts, events and intrinsic and extrinsic experiences of human life (Ahmadi, 2012: 1). Then art is as a form of communication between humans (ibid: 4) with the aim of reflecting reality or truth. In the past and even today among primitive tribes, art is not something separate from the human productions. In other words, there is unity between technology and art. As according to Plato and the Greeks, there was no difference between art and other forms of construction and the production (ibid: 27). Art in the Islamic period is synonymous with crafts and techniques (BolkhariQehi, 2015:18). In that time art as well considered as the art of making, but also it was a tool to transfer nation's and group's special worldview and ideology. So for this reason researchers with studying the past people like symbolic motifs and figures and... Tried to find their meaning world and making hypotheses about their customs, values, beliefs, worldview and thoughts. So in this period art is as a kind of divine illumination and thought) and then by inspiring from works of Da Vinci and Alberti, the definition of art and the artist changes. During this period, artists cannot be resolved in God, but rather he turned out to be divine and instead of mimicking nature, tries to understand the nature in accordance with the principles of human creative mind, namely either art considered task of the scientific knowledge for itself, regarding itself as the main open-mindedness. Since that nature as an object of art, is the successor of God, the human mind as well as the origin of art becomes the successor of God (ibid., 81). Until the advent of the philosophy of Kant, basic infrastructure of some instructions such as art for art and autonomy of art (especially in his third Critique) were molded (Lynton, 2013: 8). But the secret of art is that it can create a new relationship of truth and lies. Perhaps that is why Heidegger says art does not discover the truth, but also it creates relation with that (Ahmadi: 2012: 6).

Accordingly Sobchack considers the cinema role in modern society as well as the role of myth in primitive societies: Malinowski believes that myth in primitive societies is a vital function: it expresses opinions and beliefs, consolidates and encodes it, stabilizes morality, guarantees the ritual performance and includes practical rules for human Guidance (Thomas, 2005: 200). What the anthropologist Malinowski says about the myth in the primitive culture, is also true about fiction in the America's of twentieth century. These stories transmit cultural values and moral norms, and virtually with no trouble gives us, viewers, patterns of social behavior. Movie theatres take the place of mythical gathering around the fire and identified generic forms replace more straightforward ritual activities (ibid: 201). Here is an important question about the relationship between art and society and consequently the relationship between film and community arises:

given the fact that various forms of art that can affect the feelings and perceptions of men and their actions, can bring detrimental results? The Plato's answer to this question goes back to this point that because, according to him art is nothing but not imitate, then it is artificial and superficial and its products separate us from the reality (Ramin, 2015: 474). This view of Plato was criticized in the eighteenth century, according to some critics, there is a social common good or that art can teach people in their knowledge. Although this idea was criticized (ibid: 491), but the principle was accepted that art, especially the narrative arts such as video, can give them moral training through shaping and done experience for the audience, and be judged from this perspective (ibid: 494). The above discussion is true about movies which means that films can change our views, values and norms through a kind of education.

The initial views on the impact of the mass media, including movies and TV series, consider them having a direct influence and virtually inevitable on the audience. But this view was conducted after some research that from late 1340, onwards, was modified in a way that the media by shaping the raw material of knowledge, norms and judgments that people do, and then use in their daily lives, can have an indirect effect (ibid: 254). The mechanism of this effect through the theory can be mentioned in this way that in theoretical section that when the film is screened, the relationship between the viewer and the world depicted on the screen will be shaped. The process through which the spectator travels the distance between himself and the screen and enters the world on the screen in an imaginary. This process is called identification. This concept derives from the common belief that when dramatic information wants to play its role properly, audiences experience should be imaginative, dramatic events that occur in the dramatic world. The easiest way to achieve this point, is that audience put himself as one of its characters or empathize with him (ibid: 257). Three cases are mentioned for identification:

1-Identification by the similarity: between the viewer and one of the character that most resembles him.

2-Identification by desire: the viewer with the characters he wishes to be like them.

3-And reducing anxiety identification :between the viewer or the movie aggressive attacker so that the viewer can overcome his fear that is born out of character (ibid: 259).

In every three cases, identification leads to imitation or observational learning. This observational learning on one hand, is associated with a subject that was previously mentioned regarding theory of communication frequency which they consider it about the types of media messages, including videos, communication frequency in communication technology science and is realized through repetition. As Staats and Staats has said repeating the message can help learning attitude and words emotional sense because the frequent association of two stimuli is part of the conditioning process. Repetition may also help to remind the message by the audience. As Zielske has shown, the ad will be forgotten if it is not supplied on a continuous basis (Severin & Tankard, 2003: 278). On the other hand, observational learning or imitation is associated with cognitive processes of spectators (perception and decoding the stimuli, social memory about the stimulus, and finally his judgments and conclusions in this regard). In this regard, it must be said that the level of our understanding of film greatly depends on comparing its content with its real-life equivalent (Thomas, 2005: 229). In fact, our experience in real life acts as social memory to understand and decipher the meaning and conceptual content of films and eventually judgments about them.

#### **4. A REVIEW ON SOCIOLOGICAL RESEARCH ON THE EFFECTS OF MOVIES ON AUDIENCES**

About phenomenon of tending to movies, sociology thinking is different from conventional thinking is. Common sense tells us that for enjoyment or entertainment we watch film, or because some films are fascinating, but the sociology knows such a description problematic. Enjoy patterns, time-spending and how to know some movies interesting, need to be analyzed. Sociology explains social experience of movies through their social function, some of these functions are obvious for all the and others are barely detectable or hidden (Thomas: 2005: 334; Jarvie paper quoted of Merton, 1957).

The first place of films was cinema, in which its functional position in society has changed twice (here, Western society, that is, America and Europe). Cinema from inception in 1895 until about 1915, socially, had a marginal position paralleling with the circus. The movie industry was small, being run with the ignorant staff, common art works were produced and completely far from the ideas and values of the dominant society of America (ibid quoted from Mei: 1980). At this time, the city cinema was a creative entertainment for to the general public, especially young people and workers accumulating an ever-growing urban centers, the social function of cinema was that. Cinema as a progressive model of entertainment than its counterparts, such as music hall, vaudeville and ....acted as an escape from work, weather conditions and tumultuous life. By paying a few cents you could reach a TV show in which was a series of confusing

and baffling story, movie news, fake news videos, documentaries, exemplary stories, plays and pantomime version of popular books, etc..Around the time of World War I, the cinema shifted its position toward community main focus as an area associated with the realm of values and beliefs of society (ibid, quoted by Shills,1975: 3).Cinema little became prosperous and secure business gradually being operated by those who created dignified and acceptable image of their work and their stories were embodiment, a reflection and indicating central the ideas and the values of the society.Later, with the spread and development of television, cinema again lost its central position, but still had a continued impact on television.Apart from entertaining at this stage,cinema had the power of socialization and training evidently.Cinema like paintings and photographs brought home far lands, people and events.It could take about interesting scientific phenomena, as well fiction films, even more could embody ideas and values that encourage the audience to accept them indirectly (ibid.).To survey these effects and its amount in two levels of micro (including research with more limited domain about movies effect) and macro (including nation's historical great experiences), the following evidences have been offered.

#### **4-1.Revision of Researches in micro level:**

##### **4-1-1.The first study:**

Still it didn't pass a long time of playing the first movies that, the debate about the impact of cinema was set up. The first question was that whether the extended influence of cinema and new knowledge spread by the media in society, could be corruption? The discussion in the twenties, went a little beyond the level of popular debate, but by the progress made in various scientific disciplines, such as anthropology and psychology of children, the researchers were beginning to enter the field. In 1929 in Great Britain 300 Education and scientific commission to investigate the role that cinema could carry in Education were formed. Commission in a report published in 1932 entitled "The Role of Cinema in national life", asked this question that: How can we apply a new media for intellectual development of the generation that has cinematic mind? In 1932, the "sight and sound" magazine regarded the television as a teaching aid in the education. In Berlin, the "Lampe" Institute grouped the films for using in schools (Rhode,1994: 333).But in America that was the center of the big studios, how movie can affect young people led researchers in other research fields such as psychology, aesthetics, sociology and ethics and tastes. From 1929 to 1933, America cinematic Research Council that worked by the help of Payne fund (dedicated institute to the well-being of young people),took some measures to assess the impact. Then published their findings in a dozen monographs with charts and graphs and revelations in which a summary of them is used by Henry James Foreman in his book entitled "our children made by our cinema" in 1935. But as researchers of Payne funds in their conclusions were cautious of what they know, Foreman not only regarded interpretation of their views incorrect, but said "The crime way is full of the cinema addicts".

On the one hand, there was intimidating rhetoric of Foreman; on the other hand, researchers had acquired alarming signs. With estimates of more than 77 million people in America went to the movies every week that a third of them were children and teenagers.With measurements in a period of three years, they found that almost seventy percent of the children recalled what they had seen until long time after that. For example, they found that many children feel hatred of blacks for the first time while watching the film "Birth of a Nation" (ibid: 334).Also, the research revealed that gangster films with realizing the damaging imagination, could destroy people's morality. Many aspects of the gangster genre was unusual, but the most unusual thing was to accelerate realizing the reality.Gangsterism related with many of municipal bodies familiar with people, such as the press, law, police, politics and commerce.Hence, it had to just be described true to be believed, and its origins was unusual. Some critics consider its roots in French and German series and D. W. Griffith films, especially movie "The Musketeers of Pig Alley"(1912) (ibid: 336). From now on, the course of study and research went growing of in this area.

##### **4-1-2.New research:**

According to new research carried out and spreading, massive amounts of information and analysis about the influence of film on different social groups gained. Some of these research many times in other countries in which in spite of important differences in some of the research influential variables,significant results were gained in which following includes some of them:

*-Effects of videos in shaping people's attitudes about groups, ethnicities and nations:* the film can introduce one nation good and one nation bad. It's true about the attitude of one group to the same group as well. The films can play an important role in creating highly dependent members of their group, as examples of a bad image, the image can videos show ( specially American movies) of black and indigenous Indians in this country or of the world so far were displayed. By confession of members of these groups, these images are often unrealistic picture of them and are very different and diverse from their fact, including Alex Haley's image, as an educated African-American and a man of African slaves

brought to America, in his book, *roots* (2014) shows of the American black community, a different picture with Hollywood Pictures of blacks. An example of a good picture is American society itself. In Hollywood movies always idealized vision of American society is shown; even when a violating historical event challenges this image, the videos are trying to reconstruct the event so that, ultimately, the film confirms the picture is showing the idealistic America. Michael Cieutat in his book *America's footsteps: basic themes of American Cinema* (2008) he says about the "American Dream" or the image that Americans see about their country from Hollywood films. Some of the main highlights of this dream are as follows; Cieutat says Americans found victory will with this dream, and defeated European countries and the rest of the world. To find the dream that was pursued from the very first Hollywood films, there are fixed criteria. "The American Dream means happiness and victory, a dream that is available in complete freedom and within each democratic state. A dream that poor and frustrated immigrants of the world can develop and naturally wish to try their luck and finally, taste the happiness" (ibid: 18). In Hollywood films, the American democratic way of life is presented as the only hope. Also, the idea that all humans are equal, can be seen as the cornerstone of American thinking in many Hollywood films (ibid: 19). Because of giving importance to human equality, we realized the worthlessness of formalities. So the troublesome formalities and rules are removed from people's way, e.g. a subordinate asks his boss to call him by his first or a normal goes to meet the President of America to talk directly with him and.... The issue of equality in the land of "faster performance" makes the people not involved in formalities and easier to reach goals and dreams (ibid: 20). In addition to equity, other principles that Jefferson stated in the Declaration of Independence of America can be traced as other components of the American Dream in Hollywood movies. There, he says that God Apart from equity, endowed natural and inalienable rights to all human beings, including "Life, Liberty and the pursuit of happiness." These three concepts and essentially second one are among the words that more than anything else will thrill the hearts of America's people (ibid.). That is why, of all the symbols that have given the sacred aspects to the concept of liberty, the work of Bartholdi's Statue of Liberty are the most mentioned. The statue is shown always with respect and political history, especially when observers are excited migrants (ibid: 21). Freedom can't be attacked, but when you're going to really bring democracy, can create major problems. Its *raison d'être* can even be questioned, something that eccentric filmmakers have done so far, but freedom has never been fundamentally questioned. So far, nobody has dared to say in cinema that concept of freedom is absolute, aspiration or infectious. No, Hollywood can't imagine that freedom can be a rule and a theory and not a fact. In terms of Hollywood, as well as, of America, freedom is introduced as something that has been achieved. A concept that embodied, is the only way of life and with the numerous films about the struggle of other peoples for independence.

Apart from the themes of freedom that Hollywood regards it intellectually, another Jefferson's favorite liberal views which is important to Hollywood defending it with the same acuity and severity is free labor (ibid., 22). In Hollywood, people following freedom of labor in the economic field, often achieve victory and if some fail, at least regarding moral point always know who the real winner is. Hollywood always wanted and this important point is recommended everywhere as the only possible method for social life in the name of democracy by America. Politically and in the stand view of Hollywood, and democracy is the only valid system and in every age Hollywood has advocated it: either in time of Pharaoh King, or in Spain and in the midst of the Civil War or in America or in WWII or during the cold war or even in the domain of science fiction (ibid. 23). Although the majority always wins, but also respect for minorities is kept and often minority resort to compromise with majority (ibid. 24). Individualism is the other element of the American dream. No one can find an American hero or Hollywood stars who is not an individualist. All cinema America actors with any character have given attention to this vital aspect of being American.

Meanwhile, spectators across the Atlantic Ocean have no choice but identification maximally with those who employ this philosophy daily. A philosophy that has beginning of religious sects and was developed by Jefferson (ibid: 27). Thus, in spite of what is happening in reality, America as a free country, defendant of human equality and equal opportunity for all life and for peace and security is introduced for American and even non-American audiences.

*-The effects of movies in shaping identities and lifestyle synonymous with that:* Movies are one of the important factors in shaping or to say more exactly, to reshape people's in modern era. One of the most important changes is to change traditional man and women identity. For example, for the first time Hollywood by presenting the first wave of fashion, namely flapperism, challenged all traditional definitions of gender in American society and in spite of severe criticism and attacks targeting the Hollywood, could make relatively fixed changes in this area. In this fashion for the first time, women wore trousers, which later became suit and woretie, of course, the women's version of it. It was then that for the first time that high-heeled shoes to display taller height in women as an imitation of men were used. This was the start of stream of showing body on the screen. Flappers were the first women who were driving, put on black lipstick and strong make up around eyes. They smoked and drank freely. They used manlike vocabularies and specially insulting words in their words, they did some adventurous behaviors rather than female noble-like behaviors remained from the customs of Victorian era... and Hollywood in this way, made some stars (Olive Thomas was a Jewish girl who was a first Flapper star). Also, this cinema manipulated the man fashion by showing a manly flapperism fashion by star Rudolph Valentino (actor of Italian origin) on the pattern of the American male identity, and for the first time, a man wore make

up, eyebrows lifted face completely modified, as nice as women, being showed on screen. While none of these patterns were imposed in American society, but cinema could institutionalize them and export them to other parts of the world by ten years.. So, in Twenties America's Theater, Cinema status was applied as the outbreaker of the norms to promote a kind of life style. In this context, amazing documents and evidences can be found in the history of cinema. For example, gambling and alcohol use before 1933 in American law was a crime and committing them was subject to penalties. But Hollywood in 13 years (since instilling filmmaking trust of Edison and establishing Hollywood) with repeated showing scenes Gambling and serving wine by popular actors of the people, little by little oddness of these crimes lost its color until in 1933 the law of banning ban gambling and drinking alcoholic beverages in America was canceled (Wikipedia and U.S. history sites). Here it is necessary to mention the book division of labor by Durkheim (2006) on the definition of the crime to explain the nature of the crime and says the charges are actions that all members of their society in general condemn them (ibid: 72). For the offense hurts the feelings of the collective. Feelings that are not in the group of superficial and transient fads and are deep-rooted in us (ibid:75). So when the degree of something out breaking in society, that already was a crime enhances so that people abandoning it be in minority, the law that considers that as crime and puts some penalties for that naturally, lacks legitimacy. Therefore, attention to patterns that are promoted by the film in community is something very important.

*-The effects of movies in making problems and behavioral abnormalities and even learning criminal acts, particularly among adolescents and young adults:* Many psychological Research and sociological research in micro level has been done in this area. Including research on the importance and role of cinema on the lifestyle of educated youth who have been among Bangladeshi students (Mahmoud: 2013), or study showing the link between violence in the media to describe the incidence of violent crime (Savage, 2004: 102), or an article entitled "media and learning of young children from that" (Kirkorian, Wartella and Anderson: 2008), or a survey to investigate the relationship between showing smoking in movies on youth smoking among young people of Latin America (Sargent, Trasher and Mejia: 2012), and much more. These research whether which results they have got individually, in a general conclusion show that films and specially visual media, are important factor in shaping or changing behaviors or lifestyle.

#### **4-2. Investigation about a historical case in macro level:**

##### **America's sample:**

Most immigrants who migrated to the newly founded country of America, were Protestant Christian of Puritan and Quaker that had great adherence to values such as frugality and living the non-drinking, non-gambling and even women coverage of course with their certain models (floor-length skirts, long-sleeved clothing, non-showing body and relatively loose with large hats with large amounts of hair could cover below). Historical documents and even early films of that period, all confirmed this claim. But since the dissolution of the Edison filmmaking Trust and transfer film industry to the Hollywood in which its executives were immigrants and poor Jews of Eastern Europe, surprising development occurred in American life. The Jews that in first were marginalized by society of America, by taking the film industry of America, created a new America in which not only members weren't marginalized, but gained a lofty position. Although they were criticized and the Jews fighting opponents believe that "Jews intentionally or merely ignorantly exploited movies to weaken American values (Gabler, 2015:1). Gabler considers the original movie attraction for Jews as their demand to assimilate and unique power of the film to quench their thirst. In the conditions that Jews as despised minority were banned from entering the territory of true nobility and dignity in America, the film was a clever choice. Jews could build a new country in studios and on screens (through the creation of new values) to build a new country. A country where they can not only be accepted, but also Jews could (through the control of values) run it (ibid: 3). They changed the value texture of America community by making films gradually, so that these changes even led to a change in the rules, including a ban on drinking alcohol and committing gambling. Gradually, the traditional definitions of women and men in male-dominated society of America changed. Kind of coverage and even body's beauty patterns changed. So that by the study of Hollywood films way of procedure, in fact, the study of the value of a nation's transformation process. Also, Hollywood during the two world wars, played an important role in persuading public opinion to enter America into wars that had nothing to do with America. In fact, Hollywood cinema, is a cinema making ideology and world view of Americans. Now this cinema also in line with the policy of its policy makers continues production and, accordingly, offers its target images of other nations (such as Muslims and Arabs), individuals, political relations and even events, to the audience in an artistic and believable way. So that most experts believe that Hollywood is one of the multiple instruments to enforce policy in international relations and America's government against other countries and influence the culture of that country (Safataj, 2010: 45).

## 5. CONCLUSION

According to the above discussion we found that the behavior and attitudes of people is affected by mechanisms of socialization function of cultural patterns, whether this pattern, are positive patterns of the dominant culture or deviant patterns of neighboring subcultures, and we knew that cinema as one of the most complete kinds of art is having a profound impact on individuals and can be accessed through penetration of inner beliefs and behaviors in individuals, significantly affect the process of socialization of a community. It seems that in the new era of movies by presenting abnormal, new and more attractive values and norm patterns (such as gangster patterns, etc.), not only they take the burden social deviant groups function in training irregular beliefs and behaviors, especially at very more broadly but more importantly is that even the performance of their groups together, influenced from these films, by determining the forms of deviance, we apply a subtle control on these group.

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